What a British General Thinks of the

That part of the story of the Rhaso-Japa sese war which relates to the period from the beginning of August, 1904, to February, 1905, is told in the second volume of the scord of first hand observations set forth A Staff Officer's Scrap Book, by Lieut. Gen. Sir Ian Hamilton (Longmans), Readers of the first volume will recall that the other was attached to the headquarters staff of Marshal Kuroki, commander of he Japanese First Army. In that capacity he witnessed the nine days battle of Liso-

yeng, undoubtedly the most tremendous effict that has occurred in modern times The account of what he saw and heard firing the vicissitudes of that prolonged engagement fills a large part of the volume before as, but Gen. Hamilton subsequently visited the Liaotung peninsula and made study of the battlefields of Nanshan and Telissu. The book ends with a description of the battle of January 26-29. 1905, commonly known as the battle of ber of Marshal Kuroki's staff to the author "Hamilton's conclusions concerning the strategy and tactics of the combatants are not concentrated in a final chapter, but diffused throughout the volume, so that the whole book has to be read.

To the author, as to every other thoughtful spectator of the social and political changes which Japan has undergone in the last quarter of a century, the main question is whether a feudal code, such as we see formulated in "Bushido," can possibly hold its own against the exigencies of modern life. Gen. Hamilton, for his part, yields to no one in admiration for the knightly virtues of the old Samurai, but he reminds us that the Samurai are not men of to-day but men of yesterday, and so, "if the old Bushido code lingers awhile, it is as a transient shadow falling athwart a threshold from which the guest has already taken his Arst irrevocable step on a far journey. Like Lafcadio Hearn, the author discovered that the longer he lived with the Japanese the less he understood them.

The result of his patient investigations was that "everything about these strangers is becoming so obscure and contradictory that I can only marvel at the temerity displayed in dashing down what purported to be an analysis of their characters before I had lived with them a month." For instance. Are the Japanese modest as regards the exposure of the person? The Chinese evidently do not think so, for whenever one of their villages in Manchuria was occu pied by Japanese troops the women were always sent away. Not that the soldiers were guilty of misbehavior, or even of undue familiarity, but simply because the Japanese code of modesty differs from that which is accepted alike by Chinese and Europeans. When it is explained to a Japanese that it is deemed indecent to strip for a wash in the presence of ladies he is genuinely shocked at the improper ideas which, in his opinion, must underlie such a frame of mind.

Are the Japanese modest in the sense of

refraining from self-laudation? Touching this point, as time went on, our author's opinion underwent a change. At first it was above all other traits the modesty of the Japanese which won his profound respect Never did he witness so much as a tinge of boastfulness about the officers, the noncommissioned officers or men of the First Army. Gen. Hamilton cannot call to mind a single instance of a sober Japanese making a consciously swaggering remark, even in the triumphant reaction immediately following a victory. But while it has always been a pleasure to the author to recogze and honor so generous, high and knightly a quality, he says that "now a I seem to perceive a figure like that of Pride sitting throned upon the Japanese heart in great aloofness. The Japanese do not boast after a victory, because they are incapable of imagining for one moment that they are not going to win. Bad men may bet on certainties, but only fools would boast about them." Not being a theologian, the author does not feel called upon to say whether the quality to which he refers should he ranked among the cardinal virtues or the deadly sins. "Certainly self-reliance was considered by the Romans a virtue of the first order. Possunt quia posse videntur But I am sure, nevertheless, that whatever the quality may be it is not modesty." Another quality for which Gen. Hamilton

watched in vain was that of the capacity for gratitude. Here, again, in the midst of forts to reconcile conflicting evidence, stumbled against the same stony figure of Pride barring the way to the feeling of gratitude which otherwise would be a frequent and wedcome visitor to the Japanese eart. For small mercies, indeed, the Japanese are always unfeignedly thankful. An act of consideration, or politeness, or generosity, or hospitality they will repay, if they can, fourfold. Weightier obliga tions, on the other hand, they support with difficulty. Our author believes, however, that the natural instinct of the Japanese would be to acknowledge fully and eagerly any obligations they are under to the West were it not that in the case of some men pride throttles the intention before it can in any way declare itself. Yet here again one is baffled by contradictions. The very man who speaks of a steam hammer borrowed from Armstrong or a system of attack taken from Germany as if he had originated it himself will atone by ending humbly, "We have a lot still to learn-a lot to learn."

Equally conflicting is the evidence con cerning the presence of sentiment in the Japanese character. Our author tells us that he should pronounce their genius purely prosaic and material were it not for their love of poetry, art and paintingbut especially poetry. It is true that the poetry consists in a large measure of verbal conceits and puns, but there is real feeling in it too. Turning to music, the inquirer thinks that he has at last reached a rock of certitude amid much that is contradictory, for unquestionably the whole world of Western music is closed to the Japanese. Yet when one sees a private soldier hanging in perfect rapture on the trill of a nightingale, what becomes of the theory that his soul is dead to melody? As for scenery, a Japanese cares nothing for it in the Western sense of the word vet on the other hand you will see a whole company of soldiers stand entranced in ertistic admiration of a waterfall. As for nowers, they were simply adored by the whole Japanese army. It is probably impossible, in fine, for a Western man entirely to understand the Japanese-at one moment rold, distant, reserved, suspicious, stoic: at another, merry, laughing children; and a again resigned, sad, "determined to

Nitobe's book about "Bushido" says hing about either gratitude or modesty, said to be an important ingredient of the quality of politeness. There is no doubt that politeness and pugnacity can

coexist in a Japanese to an extent Europe not witnessed since the Fren and the English had a bowing match at Fontency as to who should have the pleasure of discharging the first volley Gen. Hamilton feels himself on safe ground when he declares that the world has not yet seen, and never will see again, a race more devoted than the Japanese to all ceremonious observances. "To say that a Japanese gentleman would die sooner than be impolite is inadequate. He would rather die a thousand deaths." More over, Japanese politeness is not merely a social lubricant, as is that of many Continental Europeans. "Japanese suavity and good manners are solid, and will stand any amount of rough meage, whereas the urbane smiles and bows of Continental Europe are a mere veneer, good for drawing rooms and clubs, but hardly to be depended on to stand a shower of rain or journey in an ordinary railway train. It must at the same time be understood that although Japanese politeness is more genuine and deep rooted than the European variety it differs from the latter in some respects. For instance, if there is a conflict between an engagement to an absent friend and the claim of one actually present the Bushido code requires that the former should give way As for the courage of the Japanese, that,

of course, was attested in every battle dur-

ing the late war. Gen. Hamilton points

out, however, that it is not precisely a counterpart of Western valor. There is some philosophy and passivity about it: there is more conscious self-sacrifice, but there is less Berserker joy of battle and longing to do some glorious act. "All Japanese soldiers go into battle expecting and prepared to conquer and die: brave British soldiers go into battle hopeful, and prepared to conquer or die." In our author's opinion there is a signal difference between the two states of mind. "Japanese officers have constantly to explain to their men that they must not consider that the main object of a battle is to get killed. British officers have no occasion thus to admonish their men, who, although they are aware that in all probability many will bite the dust, are each individually of the opinion that he will manage to pull through. We are cautioned against confounding the willingness of the Japanese soldiers to die with the fanaticism of the "ghazi," or Moslem fanatic, who hopes by death in battle to gain access to a material iparadise where ne may flirt with hosts of houris. The motives of the Japanese, on the contrary are as purely impersonal as it is possible for those of a human being to be. "Though troubling himself little about a future life, ne has a dim idea that if killed in action his spirit will be aware of the gratitude the Emperor and the nation will bear him for having sacrificed himself in their behalf. He longs to die for his country, not in order that he himself may reap some glorious reward, but in the hope that he may be worthy of those that have preceded him and that his example may usefully guide the generations who are to follow him

If now we turn to the Bushido disdain of noney, which is as marked a feature of the ode as its contempt for death, we learn with interest that few of even the military coolies attending the Second Division of the First Army-this was the division of which the author saw most-would consent to accept a tip, either small or great, for service rendered, and a full private would be infinitely insulted by the offer of present. "Scorn for money is a piece of oure Bushido or Samurai tradition. It has ransplanted itself, apparently without too much difficulty, from feudalism into the army." On the other hand, the merchants, canteen men, photographers and other civilian camp followers are ready to turn a dishonest penny.

Under the circumstances the author cannot help inquiring how long the soldiers than that of their brethren in civil life If, indeed, the transition from the status of Bushido feudalism to the status of industrialism had been more gentle and gradual, it might then have been easier for a Samurai permanently to transfer some of his chivalric ideas of honor into the service of Mammon. "But the plunge has been violent, and the Japanese knight, shorn of his two swords, has had his heart swept and garnished in preparation for an entirely fresh ideal of life. Only a few elected, most valued pieces of the old knightly armory have been conserved temporarily, and it is these which have rendered the descendants of the Samurai invincible in the field." Will the spiritual attributes of Bushido long survive? Touching this point the author seems to be a pessimist. He tells us that even in the camp among troops flushed with success and burning with patriotism there were indications that the military caste would have to hasten the process of modernizing its spirit unless it is to lose touch with the mass of the people.

Our author's ultimate conclusion on the

subject is expressed in a few paragraphs of

the nineteenth chapter, under the heading

"Reflections by the Way." He is convinced that "the precepts of Bushido have been to some extent transplanted successfully from the old Samurai code into the army, but have failed to strike root in the domain of commerce. The obvious inference is that these precepts, accepted in the army, must be adapted to the new order of things or perish. Gen. Hamilton repeats that already Bushido stirs the antagonism of some of the men educated in the West who mean to try to rule the new Japan. These men regard military officers with greater dislike, it seems, than a German professor displays toward a Prussian junker. They pine for the emancipation of women; they burn to humble the caste pride of the military and naval officers; and, at all costs, they are bent on democratizing Japanese institutions in every direction. The author assures us that he is not imagining these things. "I am voicing the feelings of Japanese civilians, who have expressed them to me on many occasions. I heartily disagree; but even if they are right in holding such views I think they are premature and unpatriotic in their desire to kill Bushido and this desire they have conceived. I fear. from an injudicious application of principles, good perhaps in themselves, which they have picked up in the United States. The opinion is here expressed that it would be an irretrievable loss to Japan if Bushido were to be wiped out, leaving no trace upon the national character. That Western peoples can still teach the Japanese something he has no doubt, but he is equally certain that "in the greatest quality any nation can possess, the power, namely, of imbuing its sons and daughters with the idea that the public interest comes first and the private interest second, we have everything to learn from them."

In a chapter which sums up the author's comments on the military operations which culminated in the protracted battle of Liaoyang we learn that the first point which struck the author was the clear simple and direct character of the Japanes strategy, carried out though it was on a tremendous scale; Gen. Hamilton believes

that Linoyang was selected as the point concentration for the First, Secon and Fourth armies to the Third Army was nitted the task of taking Port Arthur from the very outset of the Manchurian campaign and that all arrangements were throughout subservient to the end of doing exactly what Marshal Oyama, the Commander-in-Chief, and the commanders of the three armies mentioned tried to do at Liaoyang. Of course no scheme strategy can ever be independent of the actions of the enemy, and several times after the battle of the Yalu modifications seem to have been introduced. For example, we are told that some weeks earlier it was supposed at Kuroki's headquarters that the battle would be fought not at Liac yang but at Kaiping. A fortnight before the battle began Kuroki's staff, giving Kuropatkin credit for a skilful use of his chances, was sure that Ovama, who was with the Central Army, would have to fight at Anshantien, and the First Army (Kuroki's) at Antin. Only after August 26 did Ku roki's staff officers permit themselves to hope that the great event would after all take place at the predestined spot.

As a matter of fact variations caused by the movements of the opposing army did not affect the general spirit of the Japanese scheme, which was that the three armie (First, Second and Fourth) should keep quite distinct, on separate bases and lines of communication, preserving approximately equal distances from Kuropatkin's head quarters but drawing nearer and nearer to one another as they approached him, so that at last on the actual battlefield, where ever that might be, they should find themselves clasping one another's hands in a semi-circle around the enemy. The plan reminds our author of the Prussian scheme which led up to the battle of Sadowa, especially because in both cases concentration before entering upon the tactical area wa practically impossible, for geographical reasons. Nor is it surprising that the Japanese should have copied Von Moltke's method of concentration on the battlefield, inasmuch as they are essentially German taught

strategists. A good deal has happened in the forty years that have elapsed since the fight at Sadowa, and the difficulties of carrying out a plan like Moltke's are greater than they then were, because of modern armaments. which facilitate the holding or containing of a strong force for a time by a much weaker force. Thus, if the commander of the army already concentrated has prevision and quickness enough to take advantage of the situation in time it is easier for him than it used to be to delay and keep off at arm's length one portion of the converging army with a comparatively weak force suitably disposed in an entrenched position, while he vigorously employs the great bulk of his troops to overwhelm the other portions. Thus Kuropatkin might have delayed Kuroki, who was approaching the Russian left, and meanwhile have directed tremendous counter attack against Oyama who confronted the Russian centre. In our author's opinion, it is doubtful whether Kuropatkin ever fairly faced the problem That commander seems to have failed to grasp the full significance of the Japanese strategical scheme, although its general course might be guessed from the map Turning from the strategical to the tacti

cal aspects of the fighting at Liaoyang, our author thinks that the Japanese tactics realized the true ideal of employing every single man (except the cavalry) and of carrying out the general idea in accordance with the probabilities, careless of minor risks or defeats. The Japanese leaders fought throughout on the lines of Napoeon's maxim that the moral is to the physical as three to one. The Russian leaders acted differently. Tolstoi says the army is everything, the Generals are nothing Napoleon affirmed that in war it is the man who is wanted, not men. As to the quality of Kuropatkin's rank and file our author testifies that a Russian private has in him the proper soldier's stuff; give him some thing clear, simple and definite to fight for and the number of his dead will prove how resolutely he can make the assault. On the other hand by withdrawing troops prematurely and hurriedly from elaborate defences and then yielding the battlefield on account of the loss of one or two nonvital positions an army of heroes may be turned into an army of hares. Gen. Hamilon deems it "an infinite credit to the Rus sian privates that they seem to have, to a great extent, resisted the demoralizing tactics of their leaders." He thinks, nevertheless, that the Japanese armies, after the events of the preceding months, must have had some advantage in respect of morale, and he is convinced that it was not strategy or tactics or armament or information which won the battle of Liaoyang for Oyame but that it was rather the souls of the Japanese troops which triumphed over the les developed, less awakened, less stimulated spiritual qualities of the Russians. At the same time the author warns his countrymen not to assume that the Russians will not learn a great deal nationally, as well as militarily, by the Far Eastern war or that, necessarily, in their next campaign they will display the same want of brilliancy and determination in their highest ranks or of manœuvring and shooting power in the lowest. The need of intelligence and of higher individual training must have been driven into the consciousness of the Russian army by its sanguinary defeats. "An empire whose soldiers can die as the Russian privates died at Manjuvama is 'no deid yet.' "

After entering Liaoyang our author earned from a Scotch missionary residing in the place many interesting things about the attitude of the Chinese toward the Russians on the one hand and the Japanese on the other. As was to be expected, the Chinese were at first genuinely glad that the Japanese had supplanted the Russians, as the former had won the highest reputation for themselves throughout northern China by their admirable discipline and general behavior during the Boxer troubles. After their arrival in Manchuria, however, the Japanese began to loot chickens, whereupon the Chinese began to change their minds and quoted one of their own proverbs to the effect that "the grandmother has left us, but grandpa has come in her place. The eagerness with which the Chinese had looked forward to the advent of the Japanese had been a sentiment of enormous value to Oyama, as it had inclined the inhabitants of the theatre of operations to conceal everything from the Russians. Silence, impenetrable as a prison wall, had surrounded the intelligence bureau of Kuropatkin, while, on the other hand, minutely perfect information had been continually conveyed to the Japanese Commander-in-Chief. Now, however, that "grandpa" had come, the Chinese found in him a close relative of the Old Man of the Sea.

One reason why the Chinese in Manchuria began presently to think more kindly of their former rulers was that the Russians were extraordinarily generous and liberal. whereas the Japanese were considered by the Chinese shopkeepers to be parsimonius. It must not be inferred that our author thinks that the Japanese are at all stingy they simply have not the money to spend Another reason was that some of the Jap

anesawere inclined to bully. Gen. Hamilton heard a story of how a Japanese soldier was having a dispute with a Chinese shopreeper who kept a booth in the main street of Liaoyang. Suddenly the soldier took his rifle by the muzzle, and with its butt in one fell swoop swept to the ground the whole of the man's lemonade, cakes, sweetmeats, tea and other merchandise. A third caus of disillusionment of the Chinese was that as winter came on the Japanese would often burn doors and windows of Chinese farm houses in order to cook their rice.

One day in January, after a deputation of Chinamen had visited Marshal Kuroki, his staff officers entered into a conversation about the Chinese which greatly interested their English guest. From all the latter could gather, after a fairly close study of the question on the spot, there is no doubt that the northern Chinese peasant will make an excellent soldier. He is hardy, obedient, brave and intelligent. Ample material is also available for the requisit number of non-commissioned officers. As regards the officer class, on the other hand, the situation is more obscure. Our author feels assured that there is no present pros pect of China's being able to create a corps of officers. "What I have seen myself of Chinese officers and Chinese military students gives me the strong belief that for three or four generations to come it will be impossible for the Middle Kingdom to produce instructors and administrators who will be patriotic enough to resist the temptations of power and to devote their lives to an ideal higher than that of money making. They are at present so entirely lacking in the true military feeling that they will have to be born again before they will be fit for military officers."

Yet while these are Gen. Hamilton's opinions, he confesses that the subject is mysterious and acknowledges it to be conceivable that a general change might take place suddenly in the attitude of the Chinese nation toward the profession of arms which would awaken enthusiasm dormant for one thousand years and flower forth into a regenerated corps of officers The Japanese are of course immensely interested in the problem. They would like to put China on her feet, but not on horseback. They listen with amused contempt to the common Western notion that there is some sort of an affinity between Chinamen and the Japanese. Except the shadowy spiritual link furnished by Confucius and the more material one of identical ideographs, they consider a Chinamar resembles a Western man much more nearly than he does any inhabitant of Nippon. Again, "the Chinaman is as pure a type of individualist as is the American of to-day or the Englishman of yesterday. The

Japanese is nothing if not an altruist.' In the judgment of the writer of this book the battle of the Sha-ho, which followed that of Liaoyang, must, from every point of view, be considered one of the most important engagements ever fought upon this planet and must be expected to form a favorite text for the dissertations of his torians. Numbers will be checked and weighed in the balances of time and opportunity: maps will be studied and masses of individual testimonies will be sifted. Not until then can any authoritative judgment be pronounced on the commanders of troops on either side. Nevertheless Gen. Hamilton ventures the provisional opinion that Kuropatkin, who had the superior force, could and should have won the battle.

On the occasion of our author's visit to Port Arthur in January, 1905, after the surrender of the fortress, Gen. Nogi directed one of his officers to take the English General over the battlefields in the neighbor hood. In the course of the ride the visitor picked up a few odd scraps of opinion and sentiment. He found that the Japanese think the Russian sailors better men, stronger, more intelligent and more highly trained than the Russian soldiers. Japanese admit that the Russians fought bravely enough at Port Arthur, and ye there was not a man in the besieging army who did not think it wrong of the garrison to have surrendered. To exemplify the Japanese point of view, our author was told that if the Mikado gave a color to a regiment it was deemed the duty of every single man to die before letting it be taken. No lower standard of military conduct finds acceptance or even condonation.

We observe lastly that Gen. Hamilton was very much impressed by Gen. Nogi, the commander of the Third Army, by which Port Arthur was taken. He is, we read, "s man of great nobility of character, endowed with a philosophic heroism, which penetrates through the mild dignity of his manners and appearance. He seemed utterly simple and unspoiled by success." The date of his birth places him among the warrior of his country's old school, yet he has never spared time or labor in his efforts to keep himself abreast of the times. He has read a very large proportion of modern standard military works. Our author says that "if I were a Japanese, I would venerate Nogi. Happy is the army which possesses such a General, and fortunate the nation Indeed, I would go further, and say that well constituted must be the army and ably governed the nation which, possessing such a man, puts him exactly in the right place. There seems to be no doubt that the eye of the Japanese Government serves it marvellously well in the selection of its instruments. M. W. H.

## A Great Woman Traveller

The many readers of her books of travel will be glad to see The Life of Isabella Bird (Mrs. Bishop), by ANNA M. STODDART (E. P. Dutton & Co.). Of the four Englishwomen who during the last two generations became famous as travellers, Mrs Bishop, Miss North, Miss Kingsley and Miss Gordon-Cumming, the first named is the best known. Not only did she possess a remarkable capacity for accurate observation and vivid portrayal, but the lands which especially attracted her lay far beyond the beaten track. It is also to be noted that she nearly always conquered her territories alone, faced wildernesses almost single handed, and had no help in compiling her records.

Isabella Lucy Bird was born at Boroughbridge Hall in Yorkshire on October 15. 1831. She was the daughter of Edward Bird, who after graduating from Magdalene College, Cambridge, became a barrister and practised for a time at the Calcutta bar, but returning to England took holy orders at the age of 38. His first curacy was at Boroughbridge, but not long after ward he was presented to the living at Tattenhall in Cheshire. In 1848 the living of Wyton in Huntingdonshire was given to him and here he spent the last ten years of his life. His daughter Isabella suffered in early childhood from the painful malady which was to trouble her whole life, and at the age of 18 had to submit to an operation for the removal of a fibrous tumor from the neighborhood of the spine. In after years she was subject to long periods of suffering. As a child she was kept as much as possible out of doors and learned to ride almost in infancy. Her lifelong familiarity with the art of riding stood her in good stead when she was afterward compelled to mount ox, horse, mule or vak in distant

lands. She attributed her habit of accurate observation to her father's conversational questioning upon everything which they passed. So she learned to measure distance and space with her eye, to note each season's signs and labors and to look for changes in the crops. Her brain was never stunted by rebuff nor stultifled by baby language. Her mother taught her mainly by conversation, but of course it was not possible to prevent her from reading when she had once discovered the key to knowledge in books. We add that fear she hardly knew; indeed, her fearless was at times disconcerting.

As her nervous strength seemed to have been sapped by the operation performed in 1850, a sea voyage was prescribed for her, and four wears later she sailed for Halifax, whence she made a tour of the Maritime Provinces and Canada, together with some of the United States. record of her observations and imprewas set forth in a book called "The Englishwoman in America," published by Murray in 1856. The first edition was very soon exhausted, and the work had the honor of eulogy in the Times. It was both a succès d'argent and a succès d'estime. health again declining, she was advised to make a second journey to America, and now spent almost a year in the United States and Canada, visiting the slave States and going up the Upper Mississippi to the Falls of Minnehaha. Subsequently she sailed up Lake Huron and to the extreme end of Lake Superior, from which point she entered the Hudson Bay Territory on her return she published a book through Sampson, Low & Co. on Religion America. During the next ten years Miss Bird

vrote a great many articles for the Leisure Hour and other periodicals, while in 1869 which directed attention to the appalling conditions of life in the tenement district of the Old Town. Early in 1872 she engaged a berth in a steamer bound for New York, and chartered to go up the Mediterranean on its return, in order to visit ports in Italy, Algeria, Spain and Portugal before making for Liverpool. She was at this time too ill to make much use of her opportunities. In July of the same year, however she left Edinburgh for Australia on a journey which was to be prolonged eighteen months. In the course of it she visited not only the Australian Colonies and New Zesland, but also Hawaii, an account of which was given in her book "Six Months in the Sandwich Islands." This work. which appeared in 1875, was exceedingly successful. Her extraordinary power of observation had grasped so much of the natural history of the Hawaiian archipelago, and particularly such an infinite number of minor details concerning its active volcanoes, that the islands were for the first time made intelligible. Nature reviewed the book with warmth not unmingled with astonishment, and members of scientific societies sent her admiring congratulations. Apart from its contribution to the current knowledge of the physical geography, mineral products and botanical redundancy of Hawaii, the record had charm of narrative very rare in books of travel. It is due to the vividness of the author's style that the book is read to-day with nearly as much pleasure as when it was first printed.

In 1877 Miss Bird received an offer o marriage from Dr. Bishop, who had been her medical attendant and whom she was ultimately to marry. Meanwhile, however, she undertook a journey to Japan and reached Yokohama early in the sum mer of 1878. It is well known to the readers of "Unbeaten Tracks in Japan" that the author's aim was to come in contact with as much of ancient Japan as possible. To that end she spent much time in remote districts of the interior, and her sojourn ng the "hairy Ain fruitful in interesting episodes and discoveries. From Japan she went to China and the Malay peninsula, an interesting journey described in "The Golden Chersonese." There is no doubt that the books which recount her travels in the East have a loftier purpose and wider outlook than those which had been previously published They evince a more powerful and accurate apprehension of each nationality as the outcome of a different equipment, environment and development

On her return to Scotland she married Dr. Bishop, but he lived only five years Near the beginning of 1889 she undertook a journey through Tibet and Persia. At Srinagar, whither she had made her way through the beautiful ravines of Kashmirsometimes riding a pony, sometimes driver in a rough hill cart drawn by starved and worn out horses, and finally by watershe planned an ascent to the plateau of Lesser Tibet. Here she engaged two servants, in addition to a worthless seis, or courier, whom she had brought with her and received in exchange for a big, gentle Yarkand horse a silver gray Arab, untamable and mischievous, but tireless, hardy graceful and swift. She also had to endure the escort of a brutal and ruffianly Afghan soldier sent by the Maharajah, who as she subsequently discovered, united the pursuit of murder as a fine art to his other accomplishments. Three mules had to be bought to carry the tents, equipments and supplies. It took her twenty-six days to reach Leh, in the neighborhood of which she spent nearly three months. A record of her observations in Lesser Tibet will be found in "Among the Tibetans," to which the reader is referred for the story of adventures, one of which nearly ended her life. From Leh Mrs. Bishop descended slowly to the Punjab, and it was not until October 17, 1889, that she reached Simla All through her Tibetan travels she seems to have been deeply impressed by the selfsacrifice and heroic persistence of the German Moravian missionaries, "learned, genial, cultured, who, whether teaching preaching, farming, gardening, printing o doctoring, are always and everywhere 'living epistles of Christ,' known and read

She now entered on the Persian part of the journey contemplated before she left England. From Karachi to Bushire was the first stage; from Bushire to Bagdad the second. Se far as her subsequent route from Bagdad to Teheran lay in Asiatic Turkey she had an escort of Bashibazouks, and after she entered Persia she was protected by armed horsemen from the robber tribes that in the passes are accustomed to attack small caravans. It was not till February 26, 1890, that she reached the Persian capital. From what she saw on the way she became convinced that if there is a more venal, devastating and diabolical oppression on earth than that of the Turk it is that of the Shah. She found Persia "a ruined, played out country, perishing for want of people, of water, of fuel and, above all, for want of security, crushed by the most grinding exactions, to which there is no limit but the total ruin of those on whom they press; without a middle class and without hope." In the early part of her journey from Bagdad to Kirman shah she recalls that "I never see any women. They have nothing to do and see no one. If a woman of the poorer class has occasion to go out to get food she puts on a black

her from head to foot. Any woman going out otherwise would be put to death. For a time it seemed to her that there was

not enough in Persia to repay the tremendous risks of travel there. But at Teheran she revised this impression, when rest and the kindness of her host at the British Legation had restored the normal steadiness of her judgment. After a three weeks stay in Teheran, the incidents of which are se forth in her book "Journeys in Persia and Kurdistan," she felt well enough not only for a ride to Ispahan, but to contemplate one far more adventurous into the mountains of Luristan. The ride to Ispahan occupied only twelve days, and she was glad to reach the Armenian suburb Julfa after a dangerous experience in the meaner streets of the city, where she was hooted, spat upon and howled at by a rabble of fanatical men and boys. The sheepskin coat which she had worn during her ride had become oppressive, and she had reverted to European dress, so that the absence of the usual shroud drew attention to her as a "Nazarene." The ride from Ispahan to the Bakhtiari country occupied 100 days. and the account of her experiences' fills 400 pages of her book on Persia. Hardships marked the whole period. All thought of returning to Julfa was dismissed, so severe and perilous had been the transit over the Bakhtiari Mountains, and Mrs. Bishop decided to make her way by Hamadan through western Persia to Urmi, and thence through Kurdistan and Armenia to Trebizond on the Black Sea. It was a march of 1,000 miles, and she just had completed the rough ride from Julfa to Burujiard, 700 miles in length, while before that she had ridden 800 miles from Bagdad to Ispahan. At Hamadan, the once magnificent Ecbatana, but now a "ruinous, filthy, decayed and unprosperous appeared her "Notes on Old Edinburgh," ) looking town," she visited Esther's Tomb and made inquiries as to the condition of the Jews in the neighborhood, which she found to be pitiable, only relieved by the American missionaries, who made them their especial care.

> III. She started on her ride to Trebizond on September 15; 1890, and reached on October 7 Urmi, which compared with the barren mountain regions through which she had ridden for months was an oasis of beauty and fertility. Here she came in contact with Christian Syrians; or Nestorians. Though they have degenerated in faith and character, she ultimately came to recognize that these peasants absolutely helpless and at the mercy of brutal marauders and flendish misgovernment, were daily faithful unto death, despising all things that belong to this life rather than betray Christ. It was in the villages of the plain of Gawar, where during her stay property was burned or carried off, men were shot and women maltreated, that the climax of the revolution, in her opinion, of the Nestorian Christians was reached. She realized that through ages of accumulating wrongs and unrivalled misery, they, like us, have worshipped the crucified Nazarene as the crowned and risen Christ: that to Him. with us, they bend the adoring knee and that like us they lay their dead in consecrated ground to await through Him a joyful resurrection." Had they accepted the creed of their Moslem oppressor

their lives would probably have been spent

in comparative peace.

After her experience in Persia and Turkestan there was left in Mrs. Bishop's mind no remnant of respect for the religions of the East. She admits, of course that several of the Asiatic faiths, and notably Buddhism, started with noble conceptions and a morality far in advance of their age. "But the good has been mainly lost out of them in their passage down the centuries, and Buddhism China is now much on a level with the idolatries of barbarous nations. There is nothing to arrest the further downward powerful and interwoven with the whole social life of the nation. There is no resurrection power in any one of them. Among the Armenians she came to understand what the horrors of persecution meant for a timid, defenceless people, less manly than the Nestorian Rayahs, in many ways less lovable, but like them "faithful unto death." Of the Turkish peasant Mrs. Bishop was inclined to think favorably She observed that they lived peaceably with their Armenian neighbors; it was the Kurds who maltreated the latter, although their murders, robberies and outrages were winked at, if not actually encouraged, by the Sublime Porte. In Van she found a different order of Armenians industrious, shrewd, commercially cap able. They form an important factor in the prosperity of the city and show considerable public spirit and interest in education. On November 5, 1890, she left Van for Erzerum, sixteen days journey distant. The first part of the ride-to Bitlis-was replete with interest, the track winding through glorious mountains, or peside a lovely lake, or amid monasteries and castles, vestiges of the old Armenian

splendor. She reached Erzerum on November 21 after a five hours march through deep snow. Here she rested for ten days, after which she entered on the final stage of her adventurous caravan journey that was to end at Trebizond on December 12. Since she left Burujird she had had four months of the most dangerous travelling. With her quiet persistence, however, her unflinching courage, her power of command her independence of luxury, her superb digestion and her splendid riding she surmounted every obstacle, passed almost scathless through every jeopardy, observed, recorded and stored all that interested her, and gained every object attainable under the conditions of enterprise.

In January, 1894, Mrs. Bishop, who after her return to England from Trebizond had busied herself in missionary work, started once more for the Far East. Her route this time lay by Halifax, through Canada to Vancouver's Island and thence to Yokohama. At Yokohama she rested only two days, after which she went on to Kobe, giving in all but ten days at this time to Japan. On March 1 she reached Chemulpo, the port of Seoul, for the first of the four visits to Corea which she paid between 1894 and 1897. This particular visit lasted four and a half months, and she tells us that it produced the impression that Corea was the most uninteresting country she ever travelled in. Contrasted with the brilliant coloring, varied vegetation and picturesque buildings of Japan, the brown, bare hills of Corea looked grim and forbidding. She wrote to Mr. Murray: "It is monotonous in every way and the Coreans seem the dregs of a race—indolent, cunning, limp and unmanly." This was only her first impression, however, and later on she had to admit that the people were well endowed mentally and not bad looking, and she came to find beauty, fascination and weird picturesqueness in the country, especially when idealized by the unrivalled atmosphere of the Corean winter. The political situation which began to shape itself in the winter of 1894-95 also interested her She visited the most ancient of the

mask and a large blue sheet, which covers | Corean Buddhist monasteries, dating from the sixth century A. D., and found the monks very friendly, courteous and hospitable, offering, indeed, a pleasant conrast to the arrogance and self-conceited mpertinence of the Confucianists. Mrs. Bishop recognized, however, that although some of the monks were sincere in their devotion their morals were abominable and their ignorance so unbounded that they knew nothing of the history and tenets of their own creed. Indeed, faith in Buddhism, once so powerful, seemed hardly to exist in Corea. That religion was disestablished three centuries ago and Confucianism is now the official cult. Mrs. Bishop's final admission was that "Corea takes a strong grip on all who reside in the sufficiently long to overcome the feeling of distaste which at first it undoubted inspires." In 1898 she published the two volumes entitled "Corea and Her Neighbors," of which 2,000 copies were sold within a day of publication. She was and still is regarded as an authority on the inner life of the Hermit Nation.

After a journey in Manchuria, in the course of which she visited Mukden and went as far as Vladivostok, she undertoom her celebrated trip up the Yangtze River and through western China which, occupye ing in all five months, supplied material for her book on "The Yangtze Valley and Beyond." At the time when this book was published (November, 1899); England was preoccupied with the Boer war, and as first it received less attention than her Corean volumes had attracted. The reviews however, were favorable, and Lord Salle bury read it with care and wrote twice by her expressing his appreciation. A little ater the sale improved greatly.

Mrs. Bishop's travels were not yet over In 1901 she spent six months in Morocco riding in all a thousand miles, visiting the northern and southern capitals, Fez and Marakesh (Morocco), the holy city of Wazan, the coast cities, many of the agricultural and pastoral districts of the interior, and journeying among the Berbers of the Atlant Mountains. On her return to England she declined to write a book on Morocco for the reason that her notes were scanty, owing to the illness by which she had been incapacitated. She put together anarticle however, for the Monthly Review, which is full of vivid impressions of the country and its people. On the whole she thought Morocco the darkest spot of the world that she had seen; corrupt and immoral to an extent she had not witnessed in heathers lands. The Mohammedan religion she pronounced the curse of Morocco and the most formidable obstacle in the way of progress

As to the government of Morocco, she reported that practically there is none. The Sultan has no power over much of the empire; he cannot collect taxes, punish crime, assure the safety of goods and travellers or even pass himself from Morocoo City to Fez by a direct route. Human life is of no account." Nor was she hopeful as to the prospects of the promised reforms Writing in 1901, she said that "reform in Morocco cannot come from within, and any amelioration of her disgraceful and deplorable condition must be carried out by men brought up in other schools than hers, wherein misgovernment has the sanctity of antiquity and honest men are lacking." At that time Mrs. Bishop was the only European woman that had ever seen an emperor of Morocco, the first who had ever entered the Atlas Mountains and the first who had ever visited the fierce Berber tribes. We note that Mrs. Bishop was inclined to agree with the French Consul-General that much of the intellectual deterioration and decay of the Arab race in Morocco and much of the sensuality and brutal passion which disfigure it are due to the enormous and continual infusion of African blood, which everywhere was obvious. The Berber of the mountains, on the other hand, with his tall and active form-barely conquered by Roman or Arab, though converted to Islam by the latter-retains definite racial characteristics and is considered by her as far the finest of the races that people

Mrs. Bishop was now failing rapidly and in September, 1903, she had a dangeror illness, from which she was hardly expected to recover. She rallied, however, and made up her mind to write an autobiography. The purpose was not fulfilled. The improvement in her health was more apparent than real, and on October 8, 1904

TURIN STUDENTS IN WILD RIOTA Break Up Memorial Meeting at the Univ versity in Honor of Carducci.

All Italy is scandalized at the scenes which took place in Turin when the university authorities attempted to hold a memorial meeting in honor of Giosuè Care ducci, the poet who died in February shortly after receiving the 1906 Nobel prise for literature. The proceedings were are ranged to take place in the Aula Magne and Prof. Arthur Graf was selected to deliver the eulogium.

A great throng of the leading citizens of Turin gathered, but as the hour for the exercises drew nigh a mob of students stormed the hall, swept away the ushers, seized the seats reserved for the officials and professors of the university and the special guests and proceeded to create an amazing din with shouts, whistling and stamping of feet. Then they made a charge on the gathering at large, driving the people into the corners of the room and engaging in standup fights with any men who ventured to resist.

Standing on the seats some kept yellings The university is ours! Here we are the masters." Some sang the "Marseillaise." The scene was one of wild turnult, and in the midst of it the rector of the university Prof. Renier, and Prof. Graf appeared upon the platform, hoping that the youths would quiet down and allow the meeting to be held.

Their appearance was a signal for increased disorder. Rector Renier advanced to the front of the stage and attempted to speak. As the students persistently howled him down he folded his arms and stood watching them with a smile of bitter contempt. Prof. Graf next tried his luck As it became evident that the student

would not let him speak, he took advanlage of a brief lull to shout:

"The meeting is adjourned. Thus the youth of Italy honors its men of genius"

The university officials then withdrew and the audience trooped out of the hall. When they had it to themselves, the students seemed to become frantic. They dents seemed to become frantic sang ribald songs, shouted and more than ever, and finally some running out seized a girl student, a plump and pretty teacher from Rome, carried her into the hall like a bale of goods and set her standing on the speaker's table.

The girl took her role seriously and attempted to declaim Carducci's discourse on the death of Garibaldi. The showever, tired of her in a moment picked her up and stretched her its a corpse on the shoulders of half a dozen of their number, and then the whole mob. falling in behind, paraded as a sort of mod

funeral procession.

Prof. Graf had really conferred a special honor on the University of Turin by electing to deliver his oration on Carducci in the Aula Magna. In order to do so he bad declined an invitation from the Italian Minister of Education and the students of the University of Rome to make the funeral address in that city on the site of the capital